

**PASTORAL PREACHING IN THE KOREAN IMMIGRANT CHURCH**

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**by  
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## ABSTRACT

### Pastoral Preaching in the Korean Immigrant Church

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Pastoral preaching has been understood by many preachers as a type of preaching whose purpose is to meet human needs. A preacher should be sensitive to people's needs and problems and attempt to meet them through preaching. However, pastoral preaching is limited in its priestly function. Hence, there is a false dichotomy between the pastoral and the prophetic, from which unnecessary tensions are created.

Biblical image of shepherding and theological examination of the concept of pastoral preaching prove that it goes beyond the conventional understanding of the concept of pastoral preaching. The term "pastoral" is to be understood in its holistic sense. In the pastoral perspective, the prophetic and the priestly can find common ground. Thus, pastoral preaching cannot be classified as topological, nor misunderstood as the antithetical to prophetic preaching.

Through the study of Korean immigrants' problems and the responsive pulpit of Korean immigrant churches, this project presents a question of the effectiveness and the outcome of pastoral preaching which has been taking place in

Korean immigrant churches. In addition, it wants to bring an awareness of the importance and practice of pastoral preaching.

This project may contribute to the Korean immigrant churches with the elaborations of the biblical and theological concepts of pastoral preaching and some suggestions for making preaching to Korean immigrants more pastoral. Pastoral preaching is a long journey rather than a single event of preaching. Therefore, it needs long-term planning. It should provide a balanced diet for Christian growth in both spirit and faith.

## TABLE OF CONTENTS

### Chapter

1. Introduction .....	1
Statement of the Problem .....	1
Method of Examination .....	3
Scope and Limitation of the Project .....	4
Definition of Pastoral Preaching .....	4
2. Biblical Foundation of Pastoral Preaching:	
Image of Shepherd .....	9
Old Testament .....	10
Appointed Shepherd .....	10
Divine Shepherd .....	11
Messianic Figure of the Shepherd .....	13
New Testament: Jesus the Good Shepherd .....	15
Jesus the Tender Carer .....	15
Jesus the Great Judge .....	16
Jesus the Lamb of God .....	17
Succession of the Shepherdship .....	18
3. Theological Foundation of Pastoral	
Preaching .....	20
Preaching .....	20
Mandate of the Lord .....	20
Centrality of Preaching .....	22
Christ, The Central Theme of Preaching ...	26
Kerygma and Didache .....	28

When is Preaching Pastoral? .....	32
Importance of Pastoral Theology .....	32
Pastoral Theology with Shepherding Perspective .....	34
Beyond the Dichotomy of Prophetic and Pastoral Preaching .....	40
Self-image of the Pastor .....	45
Prophet or Priest? .....	46
Preacher or Pastor? .....	48
4. Contextual Analysis of the Korean Immigrants in the United States .....	51
Characteristics and Problems .....	51
Low Self-esteem .....	52
Problems in Family Living .....	54
Intra-ethnic Problem .....	55
Intra-generation Problem .....	56
Ethnic Roles of the Korean Immigrant Church .....	57
Survey with Questionnaire and Data Analysis .....	59
5. Toward Wholeness of Pastoral Preaching: Suggestions for Pastoral Preaching .....	63
Pastoral Elements in Preaching .....	63
Balanced Diet .....	64
The Rule of Third .....	64
Planning Preaching .....	65
Lectionary Preaching .....	65
6. Conclusion .....	68

## Appendices

A. Questionnaire to Survey the Pulpit Ministry of Korean Immigrant Church .....	72
B. Pastoral Sermon .....	75
Bibliography .....	82

## CHAPTER 1

### Introduction

#### Statement of the Problem

The number of Korean immigrants in the United States was not noticeable until 1965. Since the Immigration and Naturalization Act of 1965 abolished the national origins quota system, the population of Korean immigrants in this country has rapidly increased. It was roughly estimated that the Korean population in the United States was close to a million as of 1987.<sup>1</sup>

Korean immigrants are struggling to survive and to cope with crucial problems which arise in a new culture and environment. Furthermore, the rapid growth of the Korean community has created many problems in the community itself. In the process of adaptation and/or assimilation, Korean immigrants inevitably are affected mentally, physically and spiritually, as well.

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1 Won Moo Hurh, "The Korean-American Community: Its Development in Historical and Comparative Perspectives," Modern Praxis. [Tokyo], Fall 1989: 248.



In this background, Korean immigrant churches have been established in number at a faster pace than the growth of the community. The number of Korean churches in Southern California, counted conservatively, reaches more than five hundred as of 1987.<sup>2</sup>

The Korean immigrant churches have been engaged in special ethnic roles for Korean immigrants as a most available community center and place where they may bring their problems and needs. The churches have found their major function in caring ministry. The pastoral responsibility of the Korean immigrant churches has been emphasized and considered as the most urgent and important ministry. Thus, the pastoral ministry has been the major concern of the Korean ministers and they should be well aware of the contextual life setting of their people. It is no wonder that this pastoral concern has been strongly emphasized in their preaching in a way of blessings, healing, comforting, problem-solving and so on.

The following problem arises from this situation. So-called pastoral preaching may not be pastoral, if it lacks a genuine concept of "pastoral," and if it is practiced instantly without accurate diagnosis and plans for the healthy growth of the people of God in spirit and faith.

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<sup>2</sup> The Directory of Korean Churches and Christian Business in Southern California (Seoul: Eun Sung, 1987).

For instance, a preaching that is problem-centered, need- and bless-oriented, and that avoids the confrontation and judgment that comes from the gospel, may not be pastoral in its holistic sense. It is a Christian belief that God's grace of redemption and restoration is brought to us through His judgment, which is a way of God's loving action. Pastoral preaching, in this sense, should be undergirded with prophetic sense.

To fulfill its pastoral purpose to the fullest degree to bring the people of God to the wholeness of Christian faith, pastoral preaching should be practiced with plans and strategies based on the biblical and theological examination.

#### Method of Examination

The method of examination of this project is a combination of library research (books and journals) that provides a biblical and theological point of view to deal with the problem of pastoral preaching in the pulpit of the Korean immigrant churches.

In addition, this project deals with some surveys, a questionnaire, and with personal interviews (face-to-face or via telephone) in an effort to identify how the concept of pastoral preaching is understood by Korean immigrant preachers and how it is carried into their pulpits.

With all the findings through library research and field surveys, the writer suggests some of the ways to strengthen the pulpit of the Korean immigrant churches and help pastoral preaching become more pastoral.

#### Scope and Limitation of the Project

This project was planned and initiated on the writer's assumption that there would be some problems in the pulpits of Korean immigrant churches. So, this project deals with the problems of pastoral preaching in the pulpits of Korean immigrant churches in the special socio-cultural settings of the Korean immigrant community. The needs and problems of Korean immigrants are significant in their characteristics and depth. The Korean pastors' response to the immigrants through their preaching ministry are limited primarily to the special setting of Korean immigrant churches.

The aim of this project is not to provide a universal prescription for pastoral preaching. The writer perceives pastoral preaching as a perspective, not as a type of preaching. The application of the perspective would be varied, depending on the conditions and situations of a local pulpit or a community.

#### Definition of Pastoral Preaching

The development of psychology produced a movement of so-called pastoral psychology that greatly influenced Christian ministry in many ways. Pastoral theology,

pastoral care and counseling, as well as preaching, have been developed under the influence of the modern scientific discipline of psychology.

One of the significant results, hereby, is the awareness of people's needs. Preachers began to see the contextual reality of the life situation of human beings and their behaviors in it with a psychological point of view. New, and yet great, emphasis has been brought into preaching in terms of the relationship between preacher and congregation and the relevance of preaching to the human life situation. The preacher must learn to recognize and meet the peoples' needs and give answers to their problems. Life-situation preaching grew up in this situation.

In his book Life Situation Preaching, Charles Kemp says, "The attempt to help meet these needs [the people's needs] from the pulpit is what we have called 'life-situation preaching.'"<sup>3</sup> Life-situation preaching was often identified, and still is to some preachers, with pastoral preaching. Coffin defines pastoral preaching:

The preacher of the gospel is usually also a pastor, the personal friend of his people and the leader of a congregation in their corporate life and work. Many of his sermons arise from these two relations, and may be spoken of (somewhat clumsily) as pastoral preaching.<sup>4</sup>

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3 Charles F. Kemp, Life-Situation Preaching (St. Louis: Bethany, 1956), 13.

4 Henry Sloane Coffin, What to Preach (New York: Doran, 1926), 119.

Coffin seems to talk about the place where pastoral preaching comes from, but he means that preaching which comes from where the people are and is relevant to their situation.

Harry Emerson Fosdick was the one who was really sensitive to the life-situation and needs of the people, and who developed and mastered life-situation preaching. His preaching was life-situation-centered and powerful to meet the problems and needs of the people.

Two problems are immediately observed in this view of pastoral preaching. On the one hand, pastoral preaching is commonly understood as life-situation preaching and it sees pastoral preaching as one of many different types of preaching. On the other hand, it limits the holistic concept of pastoral.

Coffin lists five types of preaching: expository, doctrinal, ethical, pastoral and evangelical.<sup>5</sup> Of these, pastoral preaching has its position as one among five types and indicates, as mentioned before, life-situation preaching.

Charles Kemp is opposed to this topological classification. He comments that if pastoral preaching is understood as an attempt to meet the people's needs through

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5. Coffin, What to Preach.

preaching, all other types listed by Coffin can also be pastoral preaching. However, it does not mean that pastoral preaching is to be life-situation preaching.<sup>6</sup> The life-situation preaching, furthermore, seems to be problem- and need-oriented. This preaching exposes its own weakness to fulfill its pastoral purposes in genuine meaning. Lowell Erdahl points out that preaching is "so preoccupied with problems that the problem-centered preaching creates more problems than it solves."<sup>7</sup> Stratman is more critical:

Unfortunately pastoral preaching has become identified exclusively with a problem-solving format. A sermon of this type moves from a vexing personal problem to a psychological sound 'Christian answer.' This style often sacrifices the deeper insight of the Bible by not wrestling with the text of scripture until the word of God comes through.<sup>8</sup>

It is very true that pastoral preaching must be relevant and responsive to the human condition and existence in its nature of preaching. Taking the simplest and most traditional definition of preaching from its literal meaning "kerugma," preaching is proclamation. It is proclamation of the Good News. And the Christian gospel, good news, is

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6 Charles F. Kemp, ed., Pastoral Preaching (St. Louis: Bethany, 1963), 12.

7 Lowell O. Erdahl, Preaching for the People (Nashville: Abingdon, 1976), 18-9.

8 Gary D. Stratman, Pastoral Preaching (Nashville: Abingdon, 1983), 9.

never separable from the human existence and the life of the individual. Kemper's definition of preaching is well-articulated:

Preaching is the proclamation by the spoken word of the Incarnate Word as revealed in the written word in such a manner as to initiate Christian commitment, accentuate Christian experience, create Christian attitudes and motivate Christian action.<sup>9</sup>

This definition points out that the proclamation is for the Christian life which is recalling Paul's term, in his exhortation to the Ephesians, "mature manhood," "the stature of the fullness of Christ" (Eph. 4:13). Pastoral preaching is to be understood from its holistic meaning, which is a full spectrum created when the aspects of gospel are fully revealed and balanced by means of preaching to the needy and problematic human life-situation for the purpose of bringing the person to "the stature of the fullness of Christ."

For doing this, "Pastoral preaching is an attempt to take the needs of the people on the one hand and the truth of the Christian gospel on the other and bring the two together by means of the spoken word."<sup>10</sup>

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<sup>9</sup> Deane A. Kemper, Effective Preaching (Philadelphia: Westminster, 1985), 16.

<sup>10</sup> Kemp, Pastoral Preaching, 12.

## CHAPTER 2

### Biblical Foundation of Pastoral Preaching:

#### Image of Shepherd

To the people of the Bible, sheep were the most important means for their life and were considered a possession. Sheep provided the people of the Bible food to eat, milk to drink and wool, the material of cloth and were used as one of the major mediums of exchange. Sheep were important not only for their social and economic life, but also for their religious life. They were the central figure in the system of sacrifice, being offered for a burnt offering and a peace offering.<sup>1</sup>

Naturally, to the people of the Bible, Shepherding, raising sheep, was a very common and yet, prominent task. It is no wonder that early in Hebrew history the word shepherd had become a metaphor containing special meanings. The metaphorical meaning of the word shepherd had been developed in the relationship between shepherd and sheep. It is significant that the Hebrew word for "shepherd," raah, is from the verb "to feed," which also means "to guide" and, sometimes, "to teach."<sup>2</sup>

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1 B. D. Napier, "Sheep," Interpreter's Dictionary of the Bible, vol. 4 (Nashville: Abingdon, 1962), 315.

2 Stratman, 18.



### Old Testament

In the history of Hebrew people, the heroes or religious leaders were called shepherds. The people of Israel were pictured like a flock and they wanted continuous guiding, leading and protecting. This shepherd-flock relationship is continuously revealed in the Old Testament. It is well illustrated in Micaiah's prophesying with the foreseeing of King Ahab's losing in the battle of Ramoth-gilead and death: "I saw all Israel scattered upon the mountains, as sheep that have no shepherd..." (1 Kings 22:17).<sup>3</sup>

### Appointed Shepherd

Political and religious leaders were appointed by God as the shepherds to care for God's people and to keep them in God's law.

The Psalmist acknowledged the rule of Moses and Aaron as shepherds to deliver and lead the Israelites from the bondage of Egypt and through the journey to the promised land: "Thou didst lead thy people like a flock by the and of Moses and Aaron" (Ps. 77:20). Moses seemed to identify himself as the Shepherd when he prayed to God for a successor before his death: "Let the Lord, the God of the spirits of all flesh, appoint a man over the

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<sup>3</sup> All references are to the Revised Standard Version unless otherwise indicated.

congregations... who shall lead them out and bring them in; that the congregation of the Lord may not be as sheep which have no shepherd" (Num. 27:16-17). God appointed Joshua to succeed Moses' shepherding role. The king David also was called as shepherd by God: "He chose David his servant... to be the shepherd of Jacob his people, of Israel his inheritance" (Ps. 78:70-71).

While the political leaders, like the judges and Kings, led and protected them from the enemies and kept them in security in the socio-political sense, the religious leaders, such as the prophets and priests, guided and encouraged them to be in right relationship with God.

#### Divine Shepherd

The metaphorical meaning of shepherd reached its richest level when this idea of caring shepherd was to be applied to God. The people of Israel saw themselves as the flock in his pasture. "For he is our God, and we are the people of his pasture, and the sheep in his hand" (Ps. 95:7). Charles Jefferson stated that people of Israel called God their shepherd before they dared to think of him as their father.<sup>4</sup>

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<sup>4</sup> Charles E. Jefferson, The Minister as Shepherd (New York: Crowell, 1912), 9.

God was pictured as someone who cares for the people as a whole and for every individual as well. The Psalmist confessed, "The Lord is my shepherd ..." (Ps. 23:1).

The biblical passages dealing with the divine shepherd show numerous pictures of God as guider (Ps. 23; 78:52), provider (Ps. 23; Ezek. 34:22-24; Isa. 40:11), healer (Ps. 23; Ezek. 34:16), savior (Ezek. 34:11-13), strengthener (Ezek. 34:16) and so on. This picture of a tender, gracious and solicitous God, however, shows only one side of the divine shepherd. God is the trustworthy shepherd who never fails His people. The people's trust in God was based on God's sovereignty and almightiness. This powerful God who saves, feeds, and protects, also judges. Stratman asserts that the image of judge completes the biblical metaphor of shepherd.<sup>5</sup> Ezekiel pictured God's judgment:

As for you, my flock ... Behold, I judge between sheep and sheep, rams and the goats ... Behold, I, I myself will judge between the fat sheep and the lean sheep. Because you push with side and shoulder, and thrust at all the weak with your horns, till you have scattered them abroad ... and I will judge between sheep and sheep. (Ezek. 34:17-22)

The judgment of God is inevitable, because it is from His justice and righteousness. Through the judgment, God saves, heals, restores the sheep and brings them to His pasture. God's judgment fell especially harshly upon the

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<sup>5</sup> Stratman, 19.

false or unworthy shepherd. While there were good shepherds appointed by God, there were unworthy shepherds who failed to feed the flock. They neglected to guide the flock wisely. "Ho, shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep? ...So they were scattered ...therefore, you shepherds, hear the word of the Lord: ...I am against the shepherds ..." (Ezek. 34:2-10).

Ronald Osborn reflects this divine judgment when he emphasizes God's righteousness, which requires judgment:

His judgment condemns those who shouder aside the weaker members of the flock, but the harshest sentence falls upon unworthy shepherd who prey upon the sheep, intent only upon their own comfort. Because they have exploited the helpless, God will remove them. The awesome righteousness of the Divine Shepherd requires judgment.<sup>6</sup>

#### Messianic Figure of the Shepherd

In the time of national calamities, when the people of Israel were suffering without a good shepherd, the image of the good shepherd was projected by prophets such as Jeremiah, second Isaiah, Ezekiel and Micah, as someone who is coming in the future and who will be "'the one true shepherd (Ezek. 4:23),' 'the righteous branch who would execute justice and righteousness in the land (Jer. 23:5),' 'feed his flock and gather the lambs in his arms'" (Isa.

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<sup>6</sup> Ronald E. Osborn, In Christ's Place (St. Louis: Bethany, 1967), 119.

40:11).<sup>7</sup>

Those prophets prophesied the coming of the True Shepherd with unfailing faith that God would never wholly forsake His people. Their messages gave the people hope, comfort and expectancy for the future.

Jeremiah prophesied the coming of the Shepherd in looking forward to Israel's restoration:

Then I will gather the remnant of my flock out of all the countries where I have driven them, and I will bring them back to their fold ... I will set shepherds over them who will care for them, and they shall fear no more, nor be dismayed, neither shall any be missing, says the Lord. (Jer. 23:3-4)

Ezekiel, in looking forward to the same recovery of Israel, said: "...they shall all have one shepherd.... They shall dwell in the land where your fathers dwelt..." (Ezek.

37:24-25). The second Isaiah's announcement came out of the same situation to expect the reconstitution of Israel: "He will feed his flock like a shepherd, he will gather the lambs in his arms, he will carry them in his bosom, and gently lead those that are with young" (Isa. 40:11).

This messianic figure of the True Shepherd was the promise of God's salvation through a greater David. Prophet Ezekiel proclaimed, "And I will set up over them one shepherd, my servant David, and he shall feed them: he shall

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<sup>7</sup> Harold Taylor, Tend My Sheep (London: SPCK, 1983), 8.

feed them and be their shepherd" (Ezek. 34:23). Micah foretold that the Shepherd shall come forth from Bethlehem Ephrathah:

But you, O Bethlehem Ephrathah, who are little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel ... he shall stand and feed his flock in the strength of the Lord .... (Micah 5:2, 4)

#### New Testament: Jesus the Good Shepherd

In the New Testament, when Jesus said that he was the good shepherd, it could be a fresh and thrilling message to the people of Israel who had waited for the promised Shepherd for so long. The first Christians believed that God's promised good shepherd was fulfilled in the person of Jesus Christ. This faith was profoundly affirmed in Hebrews: "... our Lord Jesus, the great shepherd of the sheep ..." (13:20). The idea of the Divine Shepherd of the Old Testament is personified in the person of Jesus Christ. The image of the good shepherd in the New Testament is parallel to that in the Old Testament, and yet unique in the image of the shepherd who identifies himself with the sheep and dies for the flock.

#### Jesus the Tender Carer

The shepherd and sheep relationship is beautifully illustrated in Mark: "As he went ashore he saw a great throng, and he had compassion on them, because they were like sheep without a shepherd, and he began to teach them

many things" (6:34). Jesus' compassion was that of the Divine Shepherd expressed in Ezekiel 34: condemning the unworthy shepherds, proclaiming himself as the true shepherd, searching and seeking the scattered sheep and giving them tender care. The same image is revealed in the parable of the lost sheep (Matt. 18:10-14; Luke 15:3-6).

The Good Shepherd, Jesus is the savior and sustainer, and he knows every individual sheep as he says;

...the sheep hear his voice, and he calls his own sheep by name ... for they know his voice .... I am the door of the sheep.... If anyone enters by me, he will be saved and will go in and out and find pasture ... I am the good shepherd. (John 10:3-11)

Indeed, in the New Testament, Jesus Christ is portrayed as someone in whom the Divine Shepherd image is embodied and the messianic figure is fulfilled.

#### Jesus the Great Judge

This tender carer, Jesus Christ, also judges the sheep as the Divine Shepherd judges in the Old Testament. The parable of the Great Judgment (Matt. 25:31-46) recalls the theme of judgment of Ezekiel 34. It pictures all the nations gathered before the glorious throne of the Son of Man who "...will separate them one from another as shepherd separates the sheep from the goats, and he will place the sheep at this right hand, but the goats at the left" (Ezek.

25:32-33). The parable continues to show the way of his judgment. "It is the compassion for the weak, poor, and oppressed that brings judgment for those who have not ministered to the 'least of these.'"<sup>8</sup>

#### Jesus the Lamb of God

The allegory of the shepherd in John 10 projects an image of the Good Shepherd who is dying willingly for his sheep. "I am the good shepherd. The good shepherd lays down his life for the sheep" (John 10:11). There is no precedent for this dying shepherd image in the Old Testament. In Jesus, the image of the divine shepherd is fulfilled. Jesus is the one who cares, feeds, judges, and more than that, identifies himself with the sheep as the lamb of God (John 1:29). The Sacrificial Servant of God is just fitted in the image of the dying shepherd Jesus whose mission was to save the lost sheep (Matt. 15:24). In Hebrews, Jesus is referred to as the great shepherd of the sheep who was brought by God "from the dead our Lord Jesus ... by the blood of the eternal covenant" (Hebrews 13:20). Jesus' willingness to lay down his life for the sheep led him to the cross and to his being called the great shepherd of the sheep.

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<sup>8</sup> Stratman, 19.



### Succession of the Shepherdship

The idea of the shepherd is used in the New Testament to describe the early church leaders; in the Old Testament the idea is used to describe the national leaders.

As the image of the divine shepherd and the sacrificing servant was fulfilled in Jesus, he wanted his shepherdship to be revealed to his followers, so as to insure that his caring, saving ministry would be continued.

As Joshua, in the Old Testament, was chosen to succeed the shepherdship of Moses, the risen Jesus chose Peter and charged him to be a shepherd. Jesus commanded Peter, "Feed my lambs ... Tend my sheep ... Feed my sheep" (John 21:15-17). Jesus wanted Peter to succeed his shepherdship. It is significant that Jesus used a fisherman's language when he called Peter to be his disciple. He said, "Follow me and I will make you fishers of men" (Matt. 4:19). In his last charge to Peter, however, Jesus used the shepherd's words to feed, to tend the sheep. Though Peter was a fisherman, he could understand the image of a shepherd, because it had been revealed in the three years of Jesus' earthly ministry. Henceforth, Peter thought of himself as a shepherd rather than as a fisherman. The image of a shepherd was so strong and the last charge of Jesus Christ so vivid that Peter exhorted the leaders of the churches in Asia Minor to be shepherds:

Tend the flock of God that is your charge, not by constraint but willingly ... not as domineering over those in your charge but being examples to the flock. And when the chief Shepherd is manifested you will obtain the unfading crown of glory. (1 Peter 5:2-4)

In this passage, Peter gives warning to the church leaders not to reign over the flock but to seek and to save the sheep and to give the flock a tender care.

Paul also must have thought of himself as a shepherd when he used the shepherd's language to warn the elders of the church at Ephesus; "Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God which he obtained with the blood of his own Son" (Acts 20:28). So the idea of the shepherd began to color the New Testament and to flow through the churches to come. Osborn called this Christianity as the shepherding community:

The ministry which Christ was committed to his church as the Servant-community is to embody and thus make known to men his love as the divine Shepherd. We are the people who have heard his voice (John 10:14), have responded to his call, and seek to show forth in our common life the grace which he imparts (John 17:21-26). Just as the divine shepherd revealed himself in his Servant, the Shepherd-Christ, so he will continue to make himself known in us, his servant-people, the shepherding community.<sup>9</sup>

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<sup>9</sup> Osborn, 128.

## CHAPTER 3

### Theological Foundation of Pastoral Preaching

#### Preaching

In exploring the theological foundation of pastoral preaching, it is appropriate to deal first with preaching, because preaching is important in pastoral theology, as it is the most public and frequent act in church life.

Every pastor struggles, week after week, to prepare and deliver sermons. Pastors would not be able to do their best in their preaching ministry, if the content of and the reason for their preaching were not clear to them.

#### Mandate of the Lord

As the preaching ministry of prophets in the Old Testament was the mandate of God, the preaching ministry of Christian pastors is imperative by the last great commission of Jesus Christ to his disciples. In addition, the preaching ministry is rooted in and has foundation on the early ministry of the Lord.

In the Gospel of Mark, as well as Matthew and Luke, the first act of Jesus' ministry after he returned from the desert was preaching:

Now after John was arrested, Jesus came into Galilee, preaching the gospel of God, and saying, "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel." (Mark 1:14-15)

Without any doubt, preaching was the major ingredient in Jesus' ministry. Jesus was always concerned with bringing the kingdom of God into the world and into the hearts of people. The importance of preaching in his ministry is well-described in his saying, "Let us go on to the next towns, that I may preach there also; for that is why I came out" (Mark 1:39). Mark added his own comment, "And he went throughout all Galilee, preaching in their synagogues..." (Mark 1:38). When Jesus and his disciples gathered together for the last time before his ascension, he charged them to go to the world and to preach the gospel and to continue the ministry that had been modeled in three years of Jesus' public life.

Apostle Paul stressed the mandate of preaching by saying,

For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel! For if I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a commission. (1 Cor. 9:16-17)

So, after his conversion, Paul began and ended his ministry with preaching.

This mandate of preaching has its roots in the ministry and command of Jesus Christ and has been inherited by all the faithful preachers in Christian history.

### Centrality of Preaching

Preaching has not always been highlighted in the practice of church life. There were times of high and low in recognizing the importance of preaching and practicing it in the church.

During the Dark Ages in western civilization, which began with the fall of Rome in A.D. 478 and ended with the end of the Middle Ages, the importance of preaching was largely ignored and the sermon was substituted with other more liturgical practices. Preaching, however, has been kept alive during such times by missionary preachers and some church leaders like Boniface (676-754), Anachar (801-865), Bernard of Clairvaux (1091-1153) and so on.<sup>1</sup> Though there were some feeble signs of the renewal of preaching in the medieval church, a genuine renewal of preaching began in the thirteenth century and efforts to bring preaching back to the central practice in the church life have continued. With the Reformation, preaching found its position and ground in both the Protestant and Catholic faiths, regardless of the difference in its degree.

Luther insisted that Mass should not be central of worship and foundation of authority and replaced it with the Word of God. It was Luther's conviction that when God's

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<sup>1</sup> DeWitte T. Holland, The Preaching Tradition (Nashville: Abingdon, 1980), 31-4.

Word is preached, the preaching word itself is God's Word and that God's word and preaching work together to create a contact between God and human.<sup>2</sup>

Luther's conviction was on the nature of preaching as the spoken word. This means that God speaks through preaching and by these Words, spoken word and God's Word, God's redemptive act is taking place through His grace and is offered to all believers who respond to it. "To Him," Holland says, "the preaching of the Word was the Word of God. It meant the discovery of the living God in the interaction of the listener/reader and the spoken/written words about God."<sup>3</sup> One could say that, in that sense, the Reformation was a movement to affirm that God's Word must be proclaimed with the spoken word and be heard by believers who respond to it. By his understanding of the nature of preaching, it is a natural result that Luther recovered the centrality of preaching in worship and church life.

The centrality of preaching was widely accepted by reformers whether they belonged to the right or the left wing. The right-wing churches, whose leaders were Luther, Calvin, Zwingli and so on, were not completely separated from the Roman Church with regard to tradition and heritage.

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<sup>2</sup> Ibid., 42.

<sup>3</sup> Ibid.

Therefore, the right-wing churches were more liturgical than the left. On the other hand, the left-wing churches put heavy emphasis on preaching, with hardly any emphasis on liturgies, creeds, and the sacraments.<sup>4</sup>

It has been affirmed through the centuries that the centrality of preaching is found in the inseparable relationship between preaching and the word of God.

A contemporary preacher and theologian Herbert Farmer stated about this relationship:

...the activity of preaching is not merely a means for conveying the contents of the Christian faith, but is, in a real sense, bound up with that content itself. The means and the content, the preaching and the message, are indissolubly one and cannot be separated from one another.<sup>5</sup>

Bearing witness to the unique, saving activity of God in Christ is now seen not as merely an adjunct, even an indispensable adjunct to, but as indispensably part of the saving activity itself. It is carried by it, and itself carries it.<sup>6</sup>

About the centrality of preaching and its inseparable relationship from the Word of God, Ronald Sleeth put it in this way:

Though today we may be of a variety of theological persuasions, it is nevertheless true that whatever our stance or denomination, historically—in one form or another—it has been averred that the word cannot be

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4 Ibid., 45.

5 Herbert H. Farmer, The Servant of the Word (Philadelphia: Fortress, 1964), 14.

6 Ibid., 21.

separated from its proclamation. Or to put it another way, the gospel is a preached gospel.<sup>7</sup>

His heavy emphasis on preaching can be observed in his consideration of preaching of the gospel as a part of the gospel in which he puts preaching in the center of the Protestant tradition, "however bad the practice of it has been...."<sup>8</sup>

William Willimon agrees with Sleeth about the inseparable binding between God's Word and the spoken word, in other words, gospel and preaching. He says:

The Word of God is not something encased in our tradition. It must be spoken ... in our time and place by men and women who are called into the service of that word. There is no church where the Name is not named, the story is not told, the word is not spoken.<sup>9</sup>

He goes on to argue that preaching has always been the major way the church has testified to what she has been and heard.<sup>10</sup> And he states, "In the biblical faith we have received, preaching is at the center."<sup>11</sup>

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7. Ronald E. Sleeth, God's Word and Our Words (Atlanta: John Knox, 1986), 2.

8. Ibid.

9. William H. Willimon, Integrative Preaching: the Pulpit at the Center (Nashville: Abingdon, 1981), 13.

10. Ibid.

11. Ibid.



Preaching is not something which humans can give, but something which comes from its nature: the spoken is God's word. God speaks through preaching. Preaching is an event in which God and human meet. Many notions are included in this understanding about the nature of preaching: contents of the Word of God, person of preacher, things that happen during preaching, people who come to listen to the Word.

Christ, The Central Theme of Preaching

In Jesus' ministry, it was crucial to proclaim and to interpret the coming of the kingdom of God. However, the subject of the proclamation of Apostolic preaching was changed from the kingdom of God to Jesus Christ. Gospel, the good news, was the coming of the kingdom of God to Jesus, but, to apostles, it was Jesus himself. Apostles, not only the twelve disciples, but Paul and Barnabas, and other early church leaders believed that they were chosen, called and sent to be witnesses of Jesus Christ. They witnessed what they saw and hear from Jesus and what they learned and understood about Jesus. To them, Jesus was the Son and the Incarnate-Word of God, the one who brought the kingdom of God into the world. It was in and through Jesus that God was fully revealed and fulfilled His saving acts. This apostolic belief and conviction has been sustained

throughout church history by pastors and preachers, although the interpretations, and clarifications of the gospel were not the same.

If preaching, in its most basic terms, means proclamation of the Word of God, or good news, Jesus Christ is the core of preaching, since he is the Incarnate-Word of God and the good news is that Jesus Christ is the Lord. Donald Coggan drew out the centrality of Christ in preaching by dealing with the definitions of preaching of Phillip Brooks and Bernard Manning. Coggan asks what the "truth" is in Brooks' definition (more a description of preaching), "the bringing of truth through personality." If it is the "Truth," it "would have the effect of ensuring the centrality of Christ in preaching, Christ himself who is 'the Way, the Truth, and the Life.'"<sup>12</sup> Coggan then deals with Manning's definition, "a manifestation of the Incarnate Word, from the Written Word, by the spoken Word." He advocates that the centrality of Christ in preaching is embodied in the statement that preaching is the manifestation of the Incarnate Word. Coggan introduces Manning's eloquent elaboration using a metaphor about the central theme of preaching:

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12 Donald Coggan, Preaching: The Sacrament of the Word (New York: Crossroad, 1988), 108.

a truly Christian programme of preaching will "home in" on the Word made flesh as surely as the needle of a compass points to the magnetic north. Again and again such a preacher will find himself returning to the Person of Christ, incarnate, crucified, risen, glorified, present among us, coming to us.<sup>13</sup>

Saying that Christ is the central theme of preaching is not an attempt by any means to insist that Christology must be preached in every sermon, at all times and in all places. The term "central" means it has surroundings. The theme of preaching is a full spectrum as it is found in the Written Word and related to the human situation here and now. The surrounding themes, however, are valid when they are based on and related to the central theme. Without it, not only preaching, but also all Christian faith would fall apart and be scattered.

#### Kerygma and Didache

What is the message of Christian preaching? Our concern, in our preaching, is how God has been revealed to us, God's dealing with us, His actions as they were disclosed by Jesus Christ through his ministry, death and resurrection and how these things work for us in our lives here and now.

Whenever there has been a necessity to re-examine and to reshape the messages of the Christian church, there has been a return to the apostolic messages.

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13 Ibid.

Many scholars, like Charles H. Dodd, explained the message of the Apostles dichotomically with Kerygma and Didache and put a clear distinction between them.<sup>14</sup> By his understanding, kerygma (preaching) is the "public proclamation of Christianity to the non-Christian world." Kerygma is for non-Christians, to the extent that the church is to the pagan world. The proclamation of kerygma, to him, is identified with "evangelizing" or "preaching the Gospel." On the other hand, didache is "teaching" or "exhortation (paraklesis)," that is ethical instructions in most cases. Dodd understood that kerygma was primary and didache was secondary in the message of the Apostles.

Dodd compares the differences in content between Jerusalem kerygma (mainly the content of Peter's proclamation) and Pauline kerygma. It is clear, that although there are some differences, they are very much the same, in content and in pattern. Three elements are described by Schroeder from Dodd's book. "First, the story of Jesus' life and death is set in the framework of Old Testament history and prophesy." The second, which is the major element, is "the story of Jesus' life, death and resurrection.... The third element is the call to repentance

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14 Charles H. Dodd, The Apostolic Preaching and Its Developments (London: Hodder & Stoughton, 1951), 7-35.

to receive remission of sins through faith in Jesus."<sup>15</sup>

As a whole, the heart of the apostolic kerygma to Dodd is the story of Jesus Christ in his life, death and resurrection. This Jesus is not only the fulfillment of prophecies and the old covenant, but will also be the judge from whose judgment no one can escape.

Dodd limits the content of apostolic preaching in kerygma and thus his tendency to think about preaching only from the kerygmatic point of view is revealed.

Sleeth is critical of Dodd for his rigid distinction between kerygma and didache. He asserts;

However, it is unfortunate to make such a rigid distinction. The preaching of the Word is a teaching function of the church with ethical implications. Conversely, the ethical teachings of the Christian church should always be oriented toward and undergirded by the proclamation of Jesus Christ as Savior. Therefore, most modern preachers would find Dodd's distinction a relatively false one.<sup>16</sup>

Sleeth, citing J. B. Weatherspoon, states that the proper distinction is not between teaching and preaching, but "between heralding (*kerussein*) or evangelizing (*evangelizesthai*) on the one hand and teaching (*didaskein*)

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15 Frederick W. Schroeder, Preaching the Word With Authority (Philadelphia: Westminster, 1954), 63-4.

16 Ronald E. Sleeth, Proclaiming the Word (Nashville: Abingdon, 1964), 20.

on the other."<sup>17</sup> Sleeth wants to include didache with kerygma in the content of preaching.

It may be valid to treat didache as a form of preaching or a part of proclamation. It cannot be denied, however, that the core of the apostolic message was God's action in Christ through his life, death and resurrection.

Schroeder employs an inclusive word "the whole counsel of God" (Acts 20:27) to bring them (kerygma and didache) in harmony, despite some differences between them.

He points out that when the apostles preached in the name of the Lord, they recalled the unforgettable teachings and deeds of Jesus Christ for the edification and instruction of the believers. So, all the stories that the apostles told about Jesus became a part of the Christian message. He elaborates that "the whole counsel of God" includes both the faith in Jesus, in terms of what we believe about Jesus, and the faith of Jesus, that which Jesus proclaimed about the gospel of Kingdom. He attempts to show the necessity of including the didache in Christian preaching. He says,

Proclaiming it is not just a matter of paraphrasing his words, but of interpreting his words, showing where they impinge upon the human situation and making them meaningful in the here and now. To do this, we shall need to include in our message what in apostolic times

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17 Ibid.

was known as didache as distinguished from kerygma. Didache includes interpretation of Christian beliefs and instruction in the righteousness of the Kingdom.<sup>18</sup>

His conclusion about the message of the church is quite apt and agreeable. He concludes,

At the center stands the earliest kerygma of the apostles set in the framework of Hebrew history and prophecy; around it we find the gospel of the Kingdom as proclaimed by Jesus during his ministry, and to it is added the didache, the instruction and interpretation that made the kerygma meaningful to the Christian community of that time.<sup>19</sup>

#### When is Preaching Pastoral?

In one way or another all preaching is pastoral when it is understood as the proclamation of God, and as long as its aim is to nurture its listeners. In its nature, preaching is pastoral. The question, When is Preaching Pastoral?, however, is asking about the theological implications of pastoral preaching. It is an inquiry into the pastoral theology that undergirds preaching.

#### Importance of Pastoral Theology

Pastoral theology is, now, generally accepted as shepherding (or pastoring). But, in the past, there were times when pastoral theology was understood either as some functions and activities with a pastoral purpose in the church or ministers or studies of these functions and

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18 Schroeder, 74.

19 Ibid., 77.

activities. Pastoral theology cannot be confined to some kinds of activities. It has a holistic sense that deals with whole ministry.

In the twentieth century, the tremendous influences of the scientific and cultural disciplines were so great that psychological approaches were emphasized in most of the areas of Christian disciplines. Pastoral care and counseling were brought into its sudden, and yet dazzling, development, especially after World War II. Pastoral theology was naturally influenced in this environment. Nevertheless, despite its remarkable contributions, it is true that the psychological approach weakened the systematic interest in pastoral theology and other branches of theology.<sup>20</sup> The importance of pastoral theology's undergirding of pastoral preaching cannot be overemphasized.

In his book, Preface to Pastoral Theology, Seward Hiltner emphasized the importance of pastoral theology in such a way that our time is under a "peculiarly psychological intellectual climate" which may create some confusion that pastoral activities are understood as something like the application of psychology or sociology. The development of new knowledge in many areas, such as

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<sup>20</sup> James N. Lapsley, "Pastoral Theology Past and Present," The New Shape of Pastoral Theology, ed. William B. Oglesby, Jr. (Nashville: Abingdon, 1966), 31-7.



psychology, psychiatry and anthropology, urge Christian pastors to use this knowledge in a proper way and to keep the identity of the ordained Christian minister, both in meaning and in functions, in his/her shepherding activities. Furthermore, pastors in our time have more obligations to "the peculiar nature and extent of the need" and to have "a new depth to pastoral theology," because general theology is in revival in our time.<sup>21</sup>

Lapsley's statement about the importance of pastoral theology is succinct. He says that our time is in a "crisis of values in our culture" and the fact that "the church is participating in this crisis, uncertain of its direction" is crisis. He insists, in this crisis, on positioning "the essentially theological character of pastoral theology at the center to a proper understanding of it."<sup>22</sup>

#### Pastoral Theology with Shepherding Perspective

Hiltner contributed in a way to the development of the proper understanding of pastoral theology. In his book, Preface to Pastoral Theology, he proposed shepherding as a perspective on ministry as a whole along with communication and organizing. He explained that when shepherding is considered as a perspective, it means shepherding is a

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21 Seward Hiltner, Preface to Pastoral Theology (New York: Abingdon, 1958), 24-6.

22 Lapsley, "Pastoral Theology Past and Present," 42.

"readiness; an attitude, or a point of view that is never absent the shepherd and is therefore in some way involved in all his feelings and actions." With this perspective it is possible to think that shepherding acts or offices, are "properly dominant when need and readiness so indicate, but that something else may properly be dominant under other conditions."<sup>23</sup>

Hiltner defines pastoral theology preliminarily "as that branch or field of theological knowledge and inquiry that brings the shepherding perspective to bear upon all the operations and functions of the church and the minister."<sup>24</sup>

He tried to understand pastoral theology in the framework of the general principles of theology. However, Hiltner showed some very useful and unique thoughts that can be applied in shaping pastoral preaching. Pastoral theology, in opposition to the traditional logic-centered branch of theology, is an operation-centered or function-centered branch of theology. Practices or functions of the church or minister must be examined reflectively and supported by a fundamental theory which is given by the nature of the shepherding perspective. Hiltner rejects theology as something which is merely applied "in

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<sup>23</sup> Seward Hiltner, Preface to Pastoral Theology, 18-9.

<sup>24</sup> Ibid., 20.

one-way fashion to acts and functions." He asserts that pastoral theology, like other branches of theology, can contribute to theological understanding from its significant shepherding perspective. It indicates that pastoral theology can shape acts and functions of the church and ministers by dealing with them with the theological theory of the shepherding perspective. His definition in the final state for pastoral theology is as follows:

Pastoral theology ... is an operation-focused branch of theology, which begins with theological questions and concludes with theological answers, in the interim examining all acts and operations of pastor and church to the degree that they involve the perspective of Christian shepherding.<sup>25</sup>

Hiltner's contribution is obvious in two ways. On the one hand, Hiltner proved pastoral theology's position as an independent discipline, like other branches of theology. While pastoral theology is unique for its operational character, it also holds a theoretical character. Pastoral theology's uniqueness, on the other hand, can help the other branches reshape their tasks and purposes.

Although Hiltner's definitive work is a well-described one, Lapsley believes that it needs to go more into the effectiveness of expression, if pastoral theology wants to

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25 Ibid., 24.

contribute to other theologies. He points out that Hiltner's definition suggests "that pastoral theology is only a way of looking at something and that it lacks the integrity that data of its own can provide."<sup>26</sup> Lapsley suggests using the word "aspect" rather than perspective to put emphasis on "the behavior observed." His corrective definition in a simpler form is "the study of all aspects of the care of persons in the church in a context of theological inquiry, including implications for other branches of theology."<sup>27</sup>

Lapsley is careful to emphasize pastoral theology as inquiry and to avoid the misunderstanding which is caused by the language used by Hiltner. However, Lapsley's correction does not include the precise perspective approach. His assumption is that the behavior he wants to emphasize, using the term "aspect," is bound by a certain perspective that identifies and evaluates it.

Although the emphasis is different in degree and in the way of expression, many contemporary theologians and scholars share the major elements of pastoral theology that have been dealt with in the definitions of Hiltner and Lapsley.

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<sup>26</sup> Lapsley, "Pastoral Theology Past and Present," 43.

<sup>27</sup> Ibid.

Thomas Oden also puts a strong practical and systematic emphasis on pastoral theology. In pastoral theology, the theoretical discipline and the practical are joined. According to him, pastoral theology deals with two kinds of consequences. Pastoral theology is theology "because it treats of the consequences of God's self-disclosure (in other words, revelation-my word) in history" and "is pastoral because it deals with those consequences as they pertain to the roles, tasks, duties, and work of the pastor."<sup>28</sup>

Chester Pennington talks about two focal concerns of pastoral theology, those of the needs of people and of God's response to those needs. "Pastoral theology is the faith seen in relation to the pastoral office of the church, that is, in relation to the needs of our people and God's response to those needs."<sup>29</sup> He continues, "to serve the pastoral function, theology must be as deep as our need, on the one hand, and as profound as God's response, on the other."<sup>30</sup>

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28. Thomas C. Oden, Pastoral Theology (San Francisco: Harper & Row, 1982), x-xi.

29. Chester A. Pennington et al., "What Is Your Concept of Pastoral Theology?" Religion in Life 28 (Autumn 1959):524.

30. Ibid.

Samuel Miller shares similar ideas with Pennington. Emphasizing pastoral theology as definite theology, Miller states,

Pastoral theology is rooted radically in revelation, and just as radically in the contemporary heart of man and of his world. The term 'pastoral' refers to that concern which seeks to bridge the chasm between the originative wisdom of revelation received from primordial sources and the sheer cliffs of modernity. Only the deepest foundations on both sides will ever make pastoral theology adequate for its task. It must be profound as revelation itself, as serious and as redemptive as the faith of the fathers, or else it is not theological.<sup>31</sup>

The meaning of shepherding is elaborated on in his explanation of the term "pastoral." It is an important point that the revelation of God and the contextual human situation meet and have relevance in the term "pastoral." Therefore, pastoral theology has a dual attitude in dealing with the human condition. "It must confront the conditions of contemporary culture honestly, penetratingly, and with respect, as well as with discriminating judgment."<sup>32</sup>

Pastoral theology must deeply recognize human life-situation with respect from the human's side and with judgment from God's side. It does not mean, however, that judgment is all

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31 Samuel H. Miller, et al, "What is Your Concept of Pastoral Theology?" Religion in Life 28 (Autumn 1959): 523.

32 Ibid.

God can do for humans when it conveys human claims to God. Pastoral theology deals with both the prophetic and the priestly aspect of Christian ministry.

Beyond the Dichotomy of Prophetic  
and Pastoral Preaching

There has been some confusion in understanding the meaning of the terms, "pastoral," "priestly," and "prophetic," and the dynamic relations between them.

Pastoral ministry is often considered antithetical to prophetic ministry, or contrasted with priestly ministry.

Is there any distinction between priestly preaching and pastoral preaching? Is really prophetic preaching antithetical to pastoral preaching?

The Protestant Reformation brought the shift of a pastor's role from the conveyer of the sacraments and grace to the preacher of God's word. While a Catholic pastor is called a priest for the emphasis on the priestly role of leading a mass and conveying the sacraments, a Protestant pastor is called a minister or pastor whose major role is preaching, neglecting the priestly function of the pulpit ministry. Preaching, far from its priestly function of caring, sustaining, healing and reconciliation by conveying God's grace through the Word, became a call to falling in under the justice and righteousness of God.

All the efforts, throughout the history of the Protestant pulpit ministry, to bring the pastoral aspects back to preaching, to convey God's caring, restoring, loving grace could be considered to be recovering the priestly function of preaching.

William Willimon found no distinction between the priestly and pastoral functions in the early church setting of the New Testament. Rather, priestly and pastoral acts were interrelated.<sup>33</sup>

However, the biblical image of shepherding (pastoring) offers us a broader sense of the pastoral function rather than the priestly function. Pastoral preaching embraces the priestly or sacramental aspect of preaching.

When we think of prophetic preaching, it brings us somewhat unpleasant images of preachers of high-tones and angry voices with criticisms and claims of social or ethical issues. The congregation is stripped, humiliated and ashamed. This is, however, a matter of preaching style. Anger is not always a negative term, but can be a vital essence for motivation, determination and progress. Therefore, anger has a pastoral aspect, too. If a preacher has anger, in the prophetic sense, (however, prophetic does

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<sup>33</sup> William H. Willimon, Worship as Pastoral Care (Nashville: Abingdon, 1979), 50.



not mean angry) what is important is how to convey one's anger in his/her preaching to best achieve the purpose of the prophetic preaching.

Lowell Erdahl understood prophetic preaching as an extension of pastoral preaching. He says;

Pastoral preaching expresses concern to give new life to those who are present. Prophetic preaching expresses this same pastoral concern for people present or absent who need our voice, vote, gifts, or action.<sup>34</sup>

In this statement we notice that he understands prophetic preaching with a sense of pastoral purpose to bring new life to hearers. He goes on about the environment of prophetic preaching. He states;

In prophetic as in pastoral preaching, we preach by the grace of God, remembering that love, peace, patience, kindness, goodness, and self-control are among the fruit of the Spirit. They are not the fruit of an angry preacher's scolding.<sup>35</sup>

It is quite right that prophetic preaching is done by the grace of God. Judgment and critique may be the major elements of prophetic preaching, but it is only by grace. The grace thought judgment means that God comes to us with his demand. Without our response to God's demand we cannot claim God for ourselves.

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34 Erdahl, 65.

35 Ibid., 65.

K. Morgan Edwards emphasized dominant grace in preaching. He said;

This emphasis on dominant grace does not mean that grace is the only not of our preaching. It means that grace is the word by which God gets through to us. Karl Barth reminds us that God's word says a variety of things to us. It consoles, heals, makes alive, teaches and enlightens. It also judges, punishes and kills.

While God comes in his wholeness and therefore judges as he loves, or more correctly brings judgment with grace because his love is holy, the central impact which God makes is that of undeserved, redeeming love.<sup>36</sup>

His assertion is that judgment is in God's loving and redeeming action. In other words, proclamation of God's love and his redeeming action through Jesus Christ include judgment.

Divine Shepherd God evaluates and judges his flock in order to bring them to the new life, motivate and energize them. Brueggemann shares with same idea in his dialectic understanding of the task of prophetic ministry. He says;

The task of prophetic ministry is to hold together criticism and energizing, for I should urge that either by itself is not faithful to our best tradition. Our faith tradition understands that it is precisely the dialectic of criticizing and energizing which can let us be seriously faithful to God.<sup>37</sup>

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36. K. Morgan Edwards, "Grace: the Dominant Note in Preaching," Convocation address delivered at the School of Theology at Claremont, 29 September 1965, p. 11.

37. Walter Brueggemann, The Prophetic Imagination (Philadelphia: Fortress, 1982), 14.

Prophetic preaching is to be understood and practiced with a pastoral perspective. Pastoral preaching, in general terms (specifically, priestly preaching), must be undergirded with prophetic sense.

Randall Nichols defined well prophetic and priestly preaching;

"Prophetic" means preaching about God's being and activity, directing our attention to the mission of Christian faith and action in a desperate world, and calling on the church as organic entity to find itself and respond. "Priestly" means preaching about human brokenness and travail, directing us to the need for inner renewal and strength, addressing us as individual children of God being sought by a Lord who loves us as he does every sparrow that falls.<sup>38</sup>

Here we see true dichotomy between prophetic and priestly preaching. The false distinction between prophetic and pastoral should be corrected. Prophetic and priestly preaching are not antithetical to one another, rather they are complementary. Prophetic and priestly preaching undergird each other with a pastoral perspective. Pastoral preaching goes beyond the prophetic and priestly preaching toward the whole counsel of God. Charles Kemp's definition of pastoral preaching corresponds well to this. "Pastoral preaching is an attempt to take the needs of the people in

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38 J. Randall Nichols, The Restoring Word (San Francisco: Harper & Row, 1987), 59.

one hand and the truth of the Christian gospel in the other and bring the two together by means of spoken word."<sup>39</sup>

The first half of this definition deals with the priestly function of the gospel, while the second half deals with the prophetic aspect. Thus, the gospel is unfolded in its wholeness by the means of pastoral preaching.

#### Self-image of the Pastor

Most ministers have a certain image of themselves. They may have an answer in their minds about the questions: Who am I? What am I? What am I doing? The answers to these questions are critical to carry the ministry of Jesus to the contemporaries in present time. The self-portrait as a minister is to be reflected not only through all of one's ministry-related activities, but also through his/her life itself.

There are many different terms for a minister, such as preacher, prophet, pastor and priest. In addition, there are also many metaphors, such as shepherd, servant and healer. No single word among these terms and metaphors is sufficient to project an acceptable image of a minister. But, some of them are more important than others in terms of inclusiveness and distinctiveness, especially related to the

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<sup>39</sup> Kemp, Pastoral Preaching, 12.

pulpit ministry. Preacher, prophet, priest and pastor could be selected for the purpose of shaping of a minister related to his/her preaching ministry.

#### Prophet or Priest?

The Christian gospel has dual aspects, both prophetic and priestly. On the one hand, with the prophetic aspect, Christian gospel brings us under the justice and righteousness of God and forces us to answer God's demand with judgment and criticism. On the other hand, we are comforted, healed, and mediated by the priestly function of the Christian gospel. We have seen the tension created between these two aspects throughout the history of the church in such a way that when the prophetic aspect is emphasized the priest function of the gospel is ignored and vice versa. This tension is vital and dangerous. When one side of the aspects of the gospel is heavily emphasized and goes to an extreme, the Christian gospel becomes distorted from its holistic meaning.

In this sense, it is not an adequate question to ask if a minister (or pastor) is a priest or prophet. A minister is to examine his/her position and hold the two aspects together as the Bible does. Therefore, a minister is both a priest and a prophet.

A minister, as a priest, bears an intercessory responsibility before God on behalf of God's people. A minister identifies himself/herself with the people, takes their burdens, shares their sorrows, and mediates God's mercy and love for the helpless, wounded and weak people of God.

A tender, caring shepherd's image is seen in the priestly image of a minister. And yet, it is not all that a minister could be. A minister is also a prophet. A minister is never free from the responsibility as a prophet, because the Christian gospel contains the prophetic aspect in itself and the gospel requires the servant of the Word of God to be faithful to the prophetic ministry. As a prophet, a minister witnesses to the Word of God by measuring what is wrong or right. A minister makes God's will and purpose clear so that we may not be confused and misguided in times of confusion.

It is not easy, however, to hold the prophetic and priestly images together in us. Here is a dilemma of a minister. The prophetic and priestly image in us have often been contrasted with each other. This contrasting created a good deal of tension in the ministry. There have always been temptations to lure a minister, to put more emphasis on one side than the other. It causes damage to the bringing of the wholeness of the gospel through the ministry.

The double image of a minister as a mediator and a reconciler (priestly image) ought to be put together and well-balanced in the ministry.

While the Bible provides us with many figures in whom the double images are ideally projected, Jesus was the one in whom the most perfect image of God's Servant as the great prophet and priest was fulfilled. It was fulfilled in his shepherding image, which identified him as a lamb of God and laid down his life for many. Jesus' shepherding image is the safeguard for ministers to be faithful to bring the full gospel through the preaching ministry. Thus, the pastor (shepherd) is truly a biblical term in which priestly and prophetic images are harmonized.

#### Preacher or Pastor?

The image of a preacher is often contrasted to that of a pastor. Many people think the roles of preacher and pastor do not fit each other. Thomas Long states;

The pastor is a tolerant listener, committed to meeting people 'where they are' and serving them by presence and shared experiences. The preacher, by contrast, is a talker, a representative of the imperatives of the gospel and its claim on human life, an advocate for change and self-transcendence. How can one person consistently do both?<sup>40</sup>

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40. Nichols, 2.

The image of a preacher is often overlapped with that of a prophet, and the image of pastor is limited to that of a priest. Pastors are called to serve in realizing the proclamatory role of a preacher, which the gospel often defines and which challenges needs rather than meeting them.<sup>41</sup>

Sometimes the proclamatory role of preaching, by defining and challenging the human's needs, can be a positive pastoral work. Furthermore, "preaching is essentially a pastoral activity"<sup>42</sup> and the most effective means of pastoral work. William Willimon agrees and states that preaching is at the center of pastoral functions for practical and theological reasons.<sup>43</sup>

The image of the preaching pastor is accented on the pastor's preaching ministry. The preaching pastor's preaching is not a business which is only created on the pastor's desk and delivered at the pulpit. Rather, it is closely related to all the other pastoral works, such as visitations, counselings, and so on. The preaching pastor's preaching is evaluated and accepted by the pastor's

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41 Ibid.

42 Kemp, Pastoral Preaching, 27.

43 Willimon, Integrative Preaching, 12.



relationship with his/her people. Through preaching, the preacher's image as a sacrificial, dedicated, faithful, and loving pastor (shepherd) is projected.

A pastor who is bound with a special task of preaching, has a responsibility to God, who gives the Word, and to the people who receive it. so the preaching pastors need to be sensitive "to the Spirit of God and the spirit of pastor's (my word, originally your) neighbors on this planet."<sup>44</sup>

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<sup>44</sup> David H. C. Read, The Needs of Real People (Philadelphia: Westminster, 1988), 9.

CHAPTER 4  
Contextual Analysis of the Korean Immigrants  
in the United States

Characteristics and Problems

Since the Immigration and Naturalization Act of 1965 abolished the national origins quota system, the increase in the number of Korean immigrants into the United States has been phenomenal.

According to a population evaluation issued in September, 1985 by The East-West Center of Hawaii University, the number of Korean immigrants in the United States was about 542,000. This was almost a 500 percent increase over the 1970 estimate of Eui Young Yu. Yu's estimate was based on the 1970 Census figure of 70,598, which was considered inaccurate due to miscalculation and misclassification.<sup>1</sup> The projection for 1990 by the Population Reference Bureau indicates that the Korean population would reach 814,495. However, it has already reached close to a million.<sup>2</sup>

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1 Won Moo Hurh and Kwang Chung Kim, Korean Immigrants in America (Cranbury: Associated Univ. Press), 54.

2 Hurh, 248.

While immigrants are inevitably faced with problems, this massive influx of Korean immigrants in such a short time period increases the seriousness of the problems. Korean immigrants share the same problems as other ethnic immigrants: culture shock, language barrier, financial insecurity, domestic problems, and so on. For the purposes of this paper, these problems will be divided into four major issues: low self-esteem, problems in family living, intra-ethnic problems, and inter-generation problems.

#### Low Self-esteem

Low self-esteem is a big stumbling block, not only for Korean immigrants, but for any human being to the development of one's potentiality and to living a meaningful life. Low self-esteem is caused in part by such factors as language, undesirable work conditions, and racial discrimination.

According to the survey conducted by Hurh and Kim, more than 85 percent of the respondents (male and female) had white-collar occupations in Korea: professionals, semi-professionals, proprietors, managers, and so on. In addition, about half of them had also completed their college degree in Korea before their emigration.<sup>3</sup> However,

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3 Hurh and Kim, 58.

largely due to language difficulties, most of these respondents began in blue-collar occupations when they arrived in the United States.<sup>4</sup>

These statistics indicate two possibilities concerning their adjustment to the job market in the United States. If they learn the language, they would probably be successful in applying their skills, experiences and education to this job market. However, if they cannot or will not learn the language, they may not be able to transfer their skills and experience to this market place. In addition, racial discrimination may make it more difficult for them to find a desirable job.<sup>5</sup>

Unsatisfactory work conditions associated with inadequate knowledge of the language, unfamiliarity with the structure of the new society, and the American way of thinking often influence the mental, spiritual and physical well-being of Korean immigrants. Many Korean immigrants struggle with severe disappointment and self-doubt when they have to engage in physical labor or work which has no relation to their background and abilities.

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4 Ibid., 105.

5 Ibid., 101.

### Problems in Family Living

Financial security is the most urgent and crucial issue to Korean immigrants. Thus, most Korean immigrant adults, both male and female, become hard workers. They tend to work a lot of overtime or work two jobs to provide financial security for their families.

It is one of the characteristics of Korean immigrants that a high proportion of Korean households are operating their own, small businesses. It was reported that 56 percent of Korean head of households in Los Angeles and 30 percent in the Chicago area are self-employed (own small businesses).<sup>6</sup> These small business owners do not usually hire employees, they use family members. They usually work from early in the morning till late in the evening. In this situation, parents do not have enough time to pay attention to their spouse and children. Husband and wife are confused about their roles, which creates tensions that often develop into serious marital problems. The divorce rate has increased noticeably. In the Chicago area, the divorce rate was 0.9 percent in 1975; in 1986 it was 3.7 percent.<sup>7</sup>

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<sup>6</sup> Hurh, 256.

<sup>7</sup> Ibid., 264.

Juvenile delinquency becomes one of the major problems in an undesirable family environment in which the children begin to feel neglected. Communication, caring and understanding have been sacrificed. Juvenile delinquency was recorded as the most serious problem out of the twenty problems listed in Lawrence Hong's survey.<sup>8</sup>

#### Intra-ethnic Problem

In the community process, it is inevitable to pass through the stage of competition and conflict. It is obvious in a fast growing community, like the Korean immigrant community, that such factors as socioeconomic status and educational background, and different degrees of acculturation promote a sense of intra-ethnic conflict. It has been observed that there is a significant difference between the recent Korean immigrants and those of the 1960s, in their pre-immigration socioeconomic status. For example, about 70 percent of the Korean immigrants who came to the United States in 1974 were professionals, but the percentage dropped to 40 percent in 1984. It indicates that tensions and conflicts are obvious between the two different classes, "suburban old timers" and "Korean town new comers."<sup>9</sup>

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<sup>8</sup> Lawrence K. Hong, "Perception of Community Problems Among Koreans in the Los Angeles Area," Koreans in Los Angeles: Prospects and Promises, eds. Eui-Young Yu et al. (Los Angeles: Koryo Research Institute, 1982), 157.

<sup>9</sup> Hurh, 257.

Political factionalism is one of the causes that may affect the intra-group relations.<sup>10</sup> It has often been observed that individuals or groups, whether in small gatherings or large meeting settings, argued with each other about home country political issues. Sometimes, it has developed into a deeper level of conflict. It has been one of the most delicate and problematic issues, especially in the Korean immigrant church.

#### Inter-generation Problem

The problems which arise because of the generation gap are various in quantity and quality, because of the significance of the 1.5 generation. The three generations, first, 1.5 and second, create a triple relationship between first and 1.5, 1.5 and second, first and second. The problems seem to be more serious when the three generations (parents, self, children) are all first generation born in Korea.<sup>11</sup>

It is easily found that the so-called three topological types, the traditionalist, the marginal and the Korean American, live together in a family. The traditionalists insist on remaining in their particular cultural traditions and values. The marginals are at the opposite end of the

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10 Ibid.

11 Hurh, 257.

spectrum from the traditionalists. They reject ethnic culture and values, and want to assimilate. They try to distinguish themselves from their ethnic group and associate with Caucasian Americans as much as they can. In most cases, however, they find themselves winding up as marginals. Korean Americans stand between these two types. Their identity is formulated by integrating the values of both the Korean and American cultures.<sup>12</sup>

In these complicated settings, misunderstandings, tensions and conflicts occur in the family, at church, at school or anywhere in which different generations meet. For instance, children become sandwiched between two different value systems, ways of life and cultures. They often look down on the older generation because of their traditional ways and inadequate English.

#### Ethnic Roles of the Korean Immigrant Church

What is most unique in the process of the Korean immigrant community, compared with that of other ethnic immigrant communities, is the emergence and the role of the church.<sup>13</sup> The function of the Korean church in the Korean immigrant community cannot be over-emphasized. The church

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12 Stanley Sue and James K. Morishima, The Mental Health of Asian Americans (San Francisco: Jossey-Bass, 1982), 94-5.

13 Hurh, 267.



has tremendous influence on every aspect (religious, social, economic, educational, so on) of the life of Korean immigrants in the United States.

The number of Korean churches in the United States in 1970 was twenty. In 1983 it numbered as many as fifteen hundred. This is a 7,500 percent increase in a thirteen year period. During the same time period, the size of the Korean immigrant population increased approximately 700 percent, from about 70,000 to 500,000. In other words, the number of churches increased ten-fold over the population growth.<sup>14</sup> In Southern California alone, where the heaviest concentration of Korean population is found, as of 1985, there were about 500 churches.<sup>15</sup>

Church involvement is a part of the life of Korean immigrants. As Hurh and Kim's study indicates, the majority of Korean immigrants (about 80 percent) are affiliated with the church.<sup>16</sup>

The statistics reveal the supreme importance of the Korean church in its ethnic and religious role.

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14 Ibid., 266.

15 Mee Ju Han In Kee Dok Kyo Yon Kam [The Year Book of Korean Christianity in the United States] (Los Angeles: Christian Culture, 1985).

16 Hurh and Kim, 130.

Hurh and Kim's study points to three major reasons why the ethnic church has become a focal point of Korean immigrant social interaction in the United States: (1) The immigrants' need for a religious or spiritual fellowship, (2) The inclusive nature of the church as a social institution; and (3) The idea and practice of religious pluralism inherent in the American society.<sup>17</sup>

Whether the reasons are religious and/or social, Korean immigrants come to the church with problems and needs which they hope will be met through the church. In this background, pastoral ministry has been a major key to the success of a pastor. Pastors agree that pastoral preaching is the most crucial means to respond to the church members. Field studies, using questionnaires and personal interviews, may confirm the effectiveness of the pastoral preaching which has been taking place in the pulpit of the Korean immigrant churches.

#### Survey with Questionnaire and Data Analysis

The purpose of the survey was to get some information about the pulpit ministry of Korean immigrant churches located mainly in Southern California. Questions were grouped in six categories: (1) Local church information (denomination, worship attendance, length of pastor's

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17. Ibid., 134-6.

service); (2) Contents of sermon (frequency of delivery of doctrinal preaching, ethical preaching, pastoral preaching, prophetic preaching, and spiritual disciplinary preaching); (3) Rank of importance of sermon by its content; (4) Frequency of text selecting from the categories of Pentateuch and History, Prophets, Writings, Gospel, Acts, Epistles, and Revelation; (5) The way of text selecting; and (6) Rank of text selecting ways by pastor's favorite.

Three hundred questionnaires were mailed to Korean local church pastors in Southern California and seventy-six pastors (25.3%) responded. Scoring in each percentile was rounded off to the nearest tenth of a percentage point.

Table 1

## Denomination Background

<u>Denomination</u>	<u>Number of respondents</u>	<u>% of respondents</u>
Presbyterian*	14	18.5
Korean Evangelical	2	2.6
Baptist	4	5.3
Korean Methodist	4	5.3
United Methodist	40	52.4
Others	<u>12</u>	<u>15.9</u>
Total	76	100.0

\* It includes the Korean Presbyterian Church in U.S.A., the Korean Presbyterian Church in America, the Korean American Presbyterian Church, and the Presbyterian Church, U.S.A.

It is noted that more than fifty percent of the seventy-six respondents are United Methodist ministers and only fourteen are Presbyterians (18.5%) while the number of Korean Presbyterian ministers far out number Korean United Methodist ministers.

Table 2

## Ranked Delivery Frequency of Sermon by Content

<u>Type of Preaching</u>	<u>First</u>	<u>Second</u>	<u>Third</u>	<u>Fourth</u>	<u>Fifth</u>
Doctrinal	4	8	14	12	38
Ethical	4	22	20	24	6
Pastoral	52	10	6	8	0
Prophetic	6	10	16	16	28
Spiritual					
Disciplinary	<u>10</u>	<u>26</u>	<u>20</u>	<u>16</u>	<u>4</u>
Total	76	76	76	76	76

As Table 2 shows, pastoral preaching is the form of preaching most utilized by pastors (68.4%). In contrast, doctrinal and prophetic preaching are delivered with the least frequency (50% and 37%, respectively).

Table 3

## Ranked Selection of Text

<u>Text</u>	<u>First</u>	<u>Second</u>	<u>Third</u>	<u>Fourth</u>	<u>Fifth</u>	<u>Sixth</u>	<u>Seventh</u>
Pentateuch							
& History	4	2	34	18	10	8	0
Prophets	0	6	6	16	20	22	6
Writing	0	2	8	16	20	20	10
Gospel	42	28	4	2	0	0	0
Acts	0	0	18	24	18	14	6
Epistles	30	38	3	0	2	0	0
Revelation	0	0	0	0	6	12	38
Total	76	76	76	76	76	76	76

Most pastors select texts most frequently from Gospel and Epistles. Seventy pastors (92% of the respondents) ranked Gospel and the Epistles first and second, respectively. Epistles is ranked first or second by sixty eight pastors (89.4%).

Thirty pastors preach with a long-term preaching plan (three months or longer). Only six (8%) pastors follow the lectionary, while thirty eight pastors (73.6%) select their text from the lectionary occasionally.

## CHAPTER 5

## Toward Wholeness of Pastoral Preaching:

## Suggestions for Pastoral Preaching

Pastoral Elements in Preaching

Randall Nichols presents three elements for pastoral preaching.<sup>1</sup>

First, pastoral preaching impacts listeners in a pastoral sense. Preaching varies in type and style, positive or negative, prophetic or priestly. The nature of preaching is essentially pastoral. However, pastoral preaching ought to be expanded in its dynamic empowerment, which has the impact of making the preaching more pastoral. This type of preaching will cause listeners to reflect the questions the message will raise in their minds.

Second, the perspective of a sermon is necessary for pastoral preaching. Then, a sermon has a strategy on the perspective. This does not constitute merely applying the sermon's contents, but is a positive action to incorporate the message into the listener's life. It is a matter of how to convey the pastor's pastoral concerns, while at the same time not sacrificing the sense that we are called by God

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1 Nichols, 15-7.

when a preacher deals with all the good things that people want to hear.

Third, preaching would be effectively pastoral when it more directly responds to the specific situations of the people we approach either from the human side or from God's side. That preaching may deal with various Korean immigrant struggles, such as family break ups, self-esteem, or the meaning of life. The sermon which is equipped with concrete subjects is distinguished from the general sermons in its pastoral effectiveness.

### Balanced Diet

#### The Rule of Third

Dean Kemper suggests that the people need a balanced presentation of the Scriptures. He urges preachers to cover all portions of the Bible by introducing a good standard of the rule of third for a year's preaching program. One third of all preachings are to be preached from the Old Testament, one third from the Gospels and Acts, and one third from the Epistles and Revelation.<sup>2</sup>

The rule of third should be seriously considered by the preachers. Having balanced diets in preaching is not like a little bit of everything, but as a balanced diet is necessary for a healthy human body, balanced preaching in

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<sup>2</sup> Kemper, 42.

its texts and messages is surely necessary to the spirit. However, it is not necessary to follow the rule of third exactly, but it is a good standard for the healthy spiritual nutrition of the congregation.

### Planning Preaching

Pastoral preaching is like a long journey. It has nothing to do with a few good sermons. Stratman says, "Pastoral preaching comes from the whole counsel of God (not a few positive texts) and the fullness of the church."<sup>3</sup>

A church year or Christian year is a schedule based on the life of Jesus Christ. Planning a sermon series is undoubtedly necessary in light of pastoral preaching. According to the diagnosis of the pastor for his/her flock, a short- or long-term plan may be planned with careful design and strategy with many different subjects: evangelism, the Lord's Prayer, the Apostle's Creed, Seasons from Christian Year, such as Lent or Advent, and so on. It is noticed that my survey shows more than 58 percent of respondents do not plan for preaching.

### Lectionary Preaching

The act of proclamation of the Word of God is mainly emphasized in the Christian worship service and the church life. It is all related with the life, death and

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3 Stratman, 24.



resurrection of our Lord, Jesus Christ. The lectionary is constructed systematically according to Christ's events, that we may read and hear from the scriptures and sermons. With the lectionary, the whole span of the Christian gospel and the celebrations in the church life may be more meaningful in a way by being related to one another around the Christ events. So, we may have a continuous sense of where we are in relation to Christ's life, death and resurrection.

The lectionary is systematically constructed with a three year cycle system. Each of the Synoptic Gospels is divided with pericopes to be read through a three year cycle, and other Bible scriptures (Old Testament lesson, responsive Psalms, Epistles and others) have been selected on the backbone of Gospels. Since the lectionary has been constructed by the Christ event (his ministry, life, teachings, death and resurrection), it is essentially pastoral. Jesus was portrayed as the greatest pastor (shepherd) whom we have ever had. Jesus' story is the story of the pastoring of such a wonderful pastor. Relying on the lectionary as the primary source of a pastor's text selection for sermons may deepen the pastor's pastoral sense by broadening the perspective.

It may not be directly related to our immediate needs or problems when we want a quick answer. However, it does provide us with the fundamental basis to get to the root of the problem and meet our needs at their deepest level.

## CHAPTER 6

### Conclusion

This project began to find out what pastoral preaching is because there has been a strong emphasis on pastoral preaching and practices in Korean immigrant churches. The assumption was that there was a lack of understanding about the nature of pastoral preaching among the local Korean church ministers.

Many pastors believe that pastoral preaching is a kind of preaching that is antithetical to prophetic preaching. Pastors must be especially sensitive with how to meet and solve the immediate needs and problems of Korean immigrants. In this situation, pastors tend to avoid presenting the gospel with its challenging aspect, but rather present the succoring aspect. This preaching, without the proper pastoral perspective, is different from the genuine concept of pastoral ministry. It may not have the desirable effect of nurturing the spirit and faith of believers, so as to allow them to grow toward the fullness of Christ.

Biblically and theologically, the term "shepherding" is an important tool which gives us an opening to get to the meaning of pastoral preaching. The image of the shepherd in the Old Testament is integrated in one great shepherd, Jesus Christ, in whom we see the true image of the shepherd that

is the genuine model to pastors. In him, we see that the prophetic and the priestly roles are harmonized and balanced.

In the holistic pastoral perspective, we can integrate the prophetic and the priestly. God's judgment is his loving pastoral act to bring his people to the state of restoration. So, we acknowledge God's grace of judgment, through which we know where we are in relation to God.

On the other side, priestly functions contain a prophetic sense. Caring, healing, guiding, and sustaining are to be directed toward the whole counsel of God. If it is neglected, priestly functions are as vain as the blind love of a mother who cannot raise her child to be a responsible citizen.

Pastoral preaching should not be understood as a single delivery of a well-prepared and nice sermon. Rather, it is a long journey in preaching ministry. As a whole, all sermons which are planned and designed with a pastoral perspective work together and bear fruits that please God.

Korean immigrant pastors need to re-examine their orientation of pulpit ministry, in light of the pastoral perspective. With this perspective, a minister can have a clear self-image as a pastoral preacher.

The pastor as a pastoral preacher is the person for the sake of God and people, the person who stands between God and people and who is sensitive to the needs of people, as well as the divine needs. He or she is bound to preach the gospel of Jesus Christ with the love that Jesus had.

## APPENDICES

## APPENDIX A

Questionnaire to Survey the Pulpit Ministry of  
the Korean Immigrant Church

## 1. Information about local churches (Please x)

## 1) Denomination

- The Korean Presbyterian Church in U.S.A. ( )
- The Korean Presbyterian Church in America ( )
- The Korean American Presbyterian Church ( )
- The Presbyterian Church, U.S.A. ( )
- Korean District Council of Assembly of God ( )
- The Full Gospel Church ( )
- The Conference of Korean Baptist Churches ( )
- The Korean Evangelical Church ( )
- The Korean Methodist Church in U.S.A. ( )
- The United Methodist Church ( )
- Other ( )

2) Average attendance in Sunday worship services  
(adults)

- less than 50 ( )
- 50-100 ( )
- 100-200 ( )
- 200-300 ( )
- more than 300 ( )

## 3) Years of service in immigrant ministry

less than 3 years (    )

3-8 years (    )

8-15 years (    )

more than 15 years (    )

2. Contents of sermon: How many times in a year do you preach using the categories listed below? (Please refer to last year's bulletins.) If a sermon contains more than one content, consider the most emphasized one as the content of the sermon.

- 1) (    ) Doctrinal preaching: God's triune,  
Christology, church, sanctification, etc.
- 2) (    ) Ethical preaching: ethical life of a  
Christian
- 3) (    ) Pastoral preaching: encouragement, comfort,  
hope, healing, about life situation, etc.
- 4) (    ) Prophetic preaching: God's righteousness,  
justice, judgment, repent, vision, etc.
- 5) (    ) Spiritual disciplinary preaching: faith,  
observing Sunday, prayer, stewardship, etc.

Please rank in order from the one you think most important to the least, disregarding the numbers you preached.

most important \_\_\_\_, \_\_\_\_, \_\_\_\_, \_\_\_\_, \_\_ least important

3. Text selecting: How many times do you select your sermon texts in a year from the categories below?



Old Testament:	Pentateuch and History	(    )
	Prophets	(    )
	Writings	(    )
New Testament:	Gospel	(    )
	Acts	(    )
	Epistles	(    )
	Revelation	(    )

#### 4. Way of text selection

##### 1) Pre-selecting by long-term preaching plan

- (    ) A year plan
- (    ) Quarterly (or longer) plan
- (    ) Special season only (Lent and Advent)
- (    ) No long-term plan

##### 2) From lectionary

- (    ) mostly
- (    ) occasionally
- (    ) not at all

Please rank the following from the most frequently to least frequently used.

- 3) Having a sermon seed first (through visitations, dialogues, television, newspapers, etc.) then a matched text is selected.
- 4) Selecting a text first (through a Bible class, reading Bible in a personal devotion, etc.) then a sermon is developed.

- 5) Picking a text and sermon seed from others' preaching, sermon guide books, magazines, etc.  
 most frequent \_\_\_\_, \_\_\_\_, \_\_\_\_ least frequent

## APPENDIX B

### Sermon

December 24, 1989 (Last Sunday of Advent)

Text: Isaiah 7:10-16, Matthew 1:18-25

Place: Olive United Methodist Church

#### Pastoral Setting and Purpose

This sermon was delivered in a Sunday worship service of a Korean congregation. Most of the members are recently immigrated. The congregation consists of three groups: aged members (older than sixty), international wives (mainly spouses of military personnel), and others. There are seventy members in the congregation. Each group constitutes approximately one-third of the congregation.

The main theme of the sermon is that "God is with us" in times of difficulty. When we acknowledge that God is with us in every moment of our lives and God guides us through it, we cannot live our lives at random. Our lives cannot be meaningless. The Advent proclamation that God is

coming to us through Jesus will inspire believers to have hope and courage and to think about where they are in relation to God.

### The Name of Jesus Christ

We all have names. Names are important because they give us identity. Names tell us who we are and distinguish us from others.

However, Americans do not seem to consider naming to be important. To them, a name is no more than an identification tag; its meaning is not important.

To Koreans, however, a name is more than a means of identification, or a simple meaning. A name expresses all that a child is expected to be by parents. It has been a strong belief that a name could influence the future of the one being named. The literal meaning of my name, Joon Shoung, is "voice from high mountain." I often think that I was destined to be a minister when my father named me. The same is true of the Hebrews. Hebrews chose a name for its meaning in God to acknowledge one's gift, or to express hope or even destiny in him or her.

Today's scripture gives us two names, Jesus and Emmanuel. When our Lord was born, Joseph was told, in a dream, "she will bear a son, and you shall call his name Jesus, for he will save his people from their sin." And the Gospel writer Matthew saw the fulfillment of the prophecy of

Isaiah in Jesus when he wrote, "All this took place to fulfill what the Lord had spoken by the prophet: 'Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel.'" Immanuel means "God with us." Jesus was a fairly common name in Israel, and yet it projects a strong image. It means "the Lord is salvation," or "God saves us." His name is Jesus, Immanuel. The Lord saves and God is with us. These names, Jesus and Emmanuel, talk eloquently about the nature of our Lord and the purpose of his coming. We see extraction of the Christian Gospel in the name of our Lord. This is the message for us in our time, in the midst of our immigrant life.

The Old Testament writers saw their salvation in terms of God's victory over their enemies. Salvation belongs to God. By his power God has saved the people of God from the suffering in Egypt, by opening the Red Sea and delivering them from the army of Pharaoh. Salvation in the Old Testament meant deliverance from difficulty, danger, loss and other crippling circumstances. In the New Testament, salvation is much less in the general sense, and is much more in the spiritual sense. For Christianity, salvation means primarily a right relation to God through Jesus Christ. Salvation is the restoration of the broken relation with God. God is with and in us through Jesus, who came to this world to save us from sin, thereby restoring our

relation to God. God is God of both the Old and New Testaments. God who is with us wants to deliver our whole being.

We are all different from one another. We are uncommon in many areas. We are diverse in just about every way. There is one thing, however, that everyone of us has in common: we all suffer. We are struggling in this foreign country with language, different culture, undesirable work conditions.

In fact, the journey of the people of Israel through the desert toward the promised land began when God came down from the top of Mt. Sinai into the midst of His people. God did not let His people go by themselves. God came down and led them. The same God came into the world in the form of Jesus Christ to save us from our sin and to be with us and lead us. The same God led us from our native country to this land. And God is with us and leading us through our harsh immigrant life. When we acknowledge that a saving God is with us in our very life, we can have hope in the midst of despair. We believe that where there is God there is hope. We are not to be dismayed in any crippling circumstance. We are not alone in the desert like wilderness of life. Acknowledge God's leading hands in every moment in our life. Recognize God's comforting hands when we are in bed with illness and God's hands on the catch

box that we operate in our store, as well. God wants to be with you and save you. God will meet your most burning, painful needs in your life. When you long for him, rely on him, or want to share your life with Jesus, Immanuel, he will come to you and abide with you.

Here is a story from the time of World War II. A child was born after his father was called up and who never saw the child until the war was over. By that time the child was almost three years of age. His mother tried to bridge the problem of this separation. Each evening after putting on his pajamas, the child would kneel at the side of his bed to say his prayers, run over to a framed picture of his father on the bed table, kiss the picture and then tumble into bed. This went on for almost three years. Then the day came, and the father returned from the war. That night, he helped his son put on his pajamas. The little fellow then knelt for his prayers, and then his mother said, "Now you can kiss your father good-night." So the little guy ran over to the night stand, kissed his father's picture and tumbled into bed, leaving his father standing with empty arms.

Something like this happens every Christmas. We repeat the celebrations and rituals. Just like the baby boy of the story, we keep the traditions, kiss the picture, but never receive Christ as saving Lord and a living presence in our

lives and hearts. Let us make this Christmas meaningful in our lives, families, church and society by reaffirming our faith in our Lord Jesus Christ who saves and is with us.

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